

No 8 10, 25
MISSIONARY INTELLIGENCE;

BEING PARTS

OF

TWO REPORTS

OF THE

STANDING COMMITTEE OF MISSIONS,

TO THE

GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

MADE ONE IN 1812, AND THE OTHER IN 1813.

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ADVERTISEMENT.

The first part of this pamphlet, contains selections from a report made by the Committee of Missions, to the General Assembly, on the journals of 36 missionaries, appointed for the year ending in May 1812: and the second part contains, selections from a report made by the committee to the General Assémbly, on the journals of 28 missionnaires, who performed missions in the year ending in May 1813. These selections comprize but a small part of the two reports. Much more interesting matter might have been taken from them for publication. But brevity has been consulted; and what is here presented to the Churches, will suffice to show how usefully their collections for missionary purposes, are employed by the General Assembly.





MISSIONARY INTELLIGENCE, &c.

PART I.

FROM THE JOURNALS OF YOUR MISSIONARIES, TO WHICH THE COMMITTEE BEG LEAVE NOW TO DIRECT THE ATTENTION OF THE ASSEMBLY, IT WILL BE SEEN, THAT GOD IS PLEASED TO SMILE UPON THE PIOUS AND BENEVOLENT WORK, IN WHICH OUR CHURCHES ARE ENGAGED; AND THAT ENCOURAGEMENT IS AFFORDED TO PROSECUTE IT, WITH GROWING ZEAL, AND PERSEVERING ACTIVITY AND LIBERALITY.

THE REV. OLIVER AYER was appointed a missionary, for two months, and spent his time, agreeably to the direction of the Presbytery of Geneva, in the Holland purchase. He travelled 512 miles, preached 55 times, attended 7 conferences, visited 36 families, admitted 10 persons into full communion, and administered the Lord's supper 4 times. The labours of this missionary seem to have been blest. Deep solemnity reigned over several assemblies, to which he ministered. At the close of the exercises, on one occasion, a man, whose mind had been deeply impressed by the truth, the day before, rose up; and, in the presence of a large assembly, confessed his sins, in a very feeling manner, asking the forgiveness of the people, and the forgiveness of God; and then declared solemnly, that, by the assistance of divine grace, he would take up the cross and follow Christ. Speaking of another occasion, he says, "This was an extraordinary meeting. The Spirit of the Lord was wonderfully manifested in exciting convictions in sinners, and in arousing professors to confess their past unfaithfulness. A new convert, 51 years of age, related, in the presence of the people, what the Lord had recently done for his soul. His relation had a powerful effect on the congregation. It tended to arouse a number from the slumbers of sin." On another occasion, a physician, a man of liberal education, was constrained to confess his sins

before God and the people; and to renounce the doctrine of universal salvation, for which he had been a warm advocate, as an error destructive in its tendency to the souls of men.



THE REV. JOSHUA JOHNSON was appointed a missionary for two months, and directed to commence his mission in the county of Onondaga, and thence to proceed to the Holland purchase, where he was to spend the greater part of his time. The journal of this missionary is interesting. The Committee request permission to read some selected parts.

EXTRACTS FROM THE JOURNAL OF THE REV. JOSHUA JOHNSON.

On Tuesday evening, Mr. Ayer and I attended a meeting in another part of the town, where he preached in the afternoon, and I in the morning. Such solemn meetings as these two, we thought we had never seen. It seemed as though God was in the midst of us in very deed. The hearts, eyes, and ears of the people were like parched ground, ready to drink in every drop of the preached word like water; and they witnessed the effect of divine truth in them, by the most devout attention, and plentiful tears. After preaching, many spoke, with feeling sentiments and exhortation, on the divine work among them, and on what God had done for their souls. Among others was one established Universalist, who had not been known as a subject of this work. Rising and bursting into tears, he said, he had thought there was no power could bow his heart, or warp him from his belief; but he had found the day before that God could do it, and desired to give him glory; that before the last Sabbath he had not known the character of Christ, nor had a thought that God, his Maker, had given him, soul and body, into the hands of his Son to be managed for eternity; that yesterday morning, having had no rest through the night, and being exceedingly distressed, he tried to pray, but could not;—tried to say, *Lord be merciful to me a sinner*,—but he could only say, *LORD—Thou art just, but I am condemned*;—went to his barn, but an awful gloom hung on every thing around him, even on the sun, although it rose clear. Returning to his house, he was oppressed with a dreadful weight, and sunk upon the ground wholly insensible; soon rising, as it were involun-

tarily cried out, *Lord be merciful to me a sinner*. He sat a few minutes and felt more comfortably; arose, went in, spent the rest of the day with his Bible, and found it quite a new book to his poor soul. This man has since become a humble professor of Christ, an admirer of the Calvinistic doctrines, anxious to know the Scriptures.

Having been engaged in these exercises about eight hours, it being now nearly eleven o'clock, after several singings and prayers, we were obliged to request the people to retire to their homes. We tarried among this people until Saturday; preaching, praying, conversing, from the time we rose in the morning until midnight generally; rejoicing to see such displays of sovereign grace upon stupid sinners, bringing them to receive the kingdom of God as little children.

Finding this divine work evidently increasing, the people exposed to various sectarians around them, in this trying day, we agreed it must be the duty of one of us to tarry. Accordingly on Saturday I went on westward, through rains and deep mud to Shildon, where is an infant church of 8 members, calvinistic, and a feeble congregation. On the Sabbath I preached twice, to a small but hungry congregation, (the weather and roads being very uncomfortable,) who were solemn and rejoiced to hear the gospel again preached among them; and in the evening attended a conference. Being unwell, I tarried next day, visited some families; and at evening attended a conference peculiarly agreeable on account of my being enabled to clear up the doctrine of predestination to the full satisfaction of two men; important members of this society, who had shewn much opposition to the church and congregation, on account of this doctrine. The people felt the weight of divine truth, and offered their most cordial thanks to me, and the missionary society that sent me, for our help in their infant, discouraging situation; and requested further aid.

On the same day Mr. Ayer came to my lodging, informing that he had spent his whole time, since I left him, at Warsaw; that the work of the Lord had been, and still is increasing; that he was worn down with his labours, must return home to recruit his health; and that, by his and the urgent solicitations of that people, I must go and spend the remainder of my mission with them. Loth to give up my present work, which I viewed as important, yet I felt as if duty called me to go. The next day I went on, and reached Warsaw not until Saturday, (the roads being excessively bad,) and found the work still progressing, sinners alarmed and enquiring, and Christians ani-

mated. Here I spent my remaining eight days in preaching, praying, conversation, and conferences, night and day, from morning until midnight, when my mission was completed, and my strength almost exhausted.

I must mention one singular feature in the face of divine Providence respecting this people of Warsaw. They have been settled on these pleasant, fertile lands about six years. In the early part of their settlement, it pleased God to send three pious and eminent men to settle among them. These immediately united, set up their Sabbath day meetings, on the true Calvinistic principles, and determined, God helping, not to be turned aside by any of the wiles of the adversary. For three years they stemmed the torrent of corruption, maintained their meetings almost alone, under every reproach and opposition that sinners could heap upon them. This little band thus continued fervent in prayer, until the Lord was pleased to plead their cause, and send them the mighty blessing of his grace in the past season.

It was most gratefully noticed by them, that as soon as a church was constituted, and the holy ordinances were publicly administered among them, it had a visible check on reigning iniquity, drew numbers to their meeting, and proved a prelude to the blessed day they now enjoy, which is the first revival of religion within the bounds of the Holland Purchase. I am not able to ascertain the number of those who have been hopefully the subjects of renewing grace here in the course of this work; but I suppose about 30 at least have come to a public profession of Christ, and generally heads of families; as if God would first make the parents holy, that the children also may be holy. Also it is remarkable that, among these humble subjects of religion, six or seven noted universalists have come forward; rejoicing that God has opened their eyes, and turned them from their darkness and error into his marvellous light.



THE REV. JOHN GLOUCESTER was appointed a missionary, for three months, to the blacks, in Philadelphia. He visited the different parts of the city; and, in the course of his term, preached forty-five sermons, attended thirteen prayer meetings, at each of which he gave an exhortation, visited a number of families, baptized six adults and five children, and administered the Lord's supper once. On this occasion, solemn and lasting impressions of religion appear to have been made. The committee are happy in being able to state, that, since their last report, the

AFRICAN PRESBYTERIAN CHURCH in this city has been opened for public worship, and that Mr. Gloucester has encouragement to hope he will be able to collect a respectable congregation. The Congregation already formed has been taken under the care of the Presbytery of Philadelphia.



THE REV. SAMUEL TAIT itinerated as a missionary, two months, between the Alleghany river and lake Erie. During his mission he travelled 460 miles, preached 45 times, and baptized 6 infants. He was well received by the people, who, in the different places visited by him, were generally attentive, and sometimes solemnly impressed by the truth. In the town of Erie, he preached to a large assembly, many of whom were melted into tears. He informs the Committee that some weeks after he had been in Broken Straw, a man of respectable character came to him, earnestly requesting that some minister might be sent to visit that place. This man told him the concern about religion which had appeared among the people when Mr. Tait was there, had continued, and was increased; that divine worship had been set up in several families, which before had lived in the neglect of this important duty; that many were seriously enquiring the way to Zion; and that the conversation of most people was on the subject of religion. Mr. Tait, sometime after this, visited Broken Straw, and found the statement of this man correct; and was gratified in seeing evidences of a considerable awakening among the people, and their earnest desire to obtain christian knowledge. The assembly will be pleased to learn that the Female Society in Meadville, of which Mr. Tait gave some information in his journal of last year, still continues in existence, and that the members meet once a week for religious worship and improvement.



THE REV. JAMES CUNNINGHAM was appointed to act as a missionary, three months, between Wheeling and the mouth of the Scioto, on both sides of the Ohio. As he has not in his journal given a summary statement of the distance he travelled, and of the number of sermons he preached, the Committee cannot give one. But this missionary seems to have applied himself industriously to his work. In some places the people were indifferent to preaching; and most chose rather to spend the Sabbath in taverns and in

amusements than in public worship. But generally the people attended on his ministry; and, on several occasions, very hopeful symptoms appeared of good being done. At a sacramental season, in which he assisted the Rev. Mr. Scott, the power of divine grace became conspicuous; numbers were deeply impressed with the truth, sunk under the weight of their convictions, and cried out with the Philippiian jailor, "What shall we do to be saved."



THE REV. JAMES MC. GREADY was directed to itinerate as a missionary, for three months, in the Indiana Territory. In the course of his mission, he preached 75 times. When he commenced his labors circumstances seemed unfavorable. The late battle between our troops and the Indians had excited among the people such an interest, that it seemed to engross all their thoughts and conversation, and to indispose them for the important duties of hearing the word and worshipping God. But he had not labored long before he found a most propitious change in the state of public feeling. Several tremendous earthquakes, followed by innumerable shocks of less violence, spread over the country alarm and consternation. The convulsed and trembling earth made the people sensible how entirely dependent they were on their Creator for life, and how soon they might be called to appear before his bar. The most hardened sinners became terrified, and felt the necessity of preparing to meet their offended God. Mr. Mc. Gready represents his audiences, on many occasions, as having been immense, and solemnity as reigning over the congregated thousands. He states, that not only in the Indiana Territory, but over all Kentucky and Tennessee, as far as his information extended, thousands appear to be awakened and alarmed; that a very great reformation has taken place, and an amazing attention is given to the preaching of the Gospel. Mr. Mc. Gready's account of the favorable effects produced by the earthquakes, it is presumed, will be interesting to the Assembly. A member of the Committee will, therefore, read it; it affords a striking proof of the prophet's declaration, "When the judgments of God are abroad in the earth, the inhabitants thereof will learn righteousness."

EXTRACTS FROM THE JOURNAL OF THE REV. JAMES M·GREADY.

It is worthy of notice here, that in the morning on Monday, December the 16th. at half past two o'clock,

there was a tremendous and alarming shock of an earthquake. A very heavy shock again took place after sunrise. These have again been followed by innumerable shocks, every few days down to the present time; some very light, others very heavy and alarming. Many brick chimnies have been thrown down; and the chinking shaken out of log buildings. In some places, large quantities of land have been blown up from the interior parts of the earth. The very first appearance of this awful dispensation seemed to bring death and eternity near to the view of the most careless, hardened and wicked; and struck an universal alarm to sinners of every description. At the present time, there are hundreds over the Indiana Territory, Kentucky and Tennessee, even as far as my information can reach, that are under hopeful, pungent convictions; and many have professed to have found peace with God, through the mediation and atonement of Christ. Such immense multitudes attending public worship, and such solemnity and attention in time of preaching, have scarcely, at any time, been equalled. On Monday morning after the first shock, many of the most profane, daring sinners confessed, that on the day before they had been profaning the Sabbath, by the most daring scenes of sin and wickedness. Some acknowledged they had been labouring; others in the woods hunting game; and others engaged in their profane frolics. Their confessions, their promises of amendment, and cries for mercy, were indeed extraordinary, and manifested the effects of the convincing power and agency of the Divine Spirit. On Friday morning, the 7th. of February, there was another tremendous shock of the earthquake, the heaviest by far that we had yet experienced. It was attended with a loud rumbling noise, like distant thunder. By every shock the houses were affected with hard jolting, and the injuries done to buildings were greater than by any of the preceeding shocks. This shock wonderfully struck a more deep and awful alarm to the hearts of the poor unconverted sinners, than any that had gone before. On the evening of Friday the 7th. after passing a wilderness of more than 20 miles, I came to Mr. Johnston's, the first house of the settlement that I intended first to visit. My intention was to go four miles further that evening: but there were a few people at Johnston's perhaps not more than 10 or 12, that were expecting me to pass that way. They came out and entreated me with such importunity to stop and spend that night there, and pray and converse with them, that I considered it my duty to stop; and spent the night with them in prayer, exhortation and conversation: and indeed it was one of the most solemn meetings for the number of people that I ever

saw. Every person seemed anxiously engaged from his inmost soul about his eternal state; even little children were all in tears, and appeared to be all anxiety about the state of their souls. One young woman appeared for a moment as if she had got a view of the fulness and suitableness of Christ's righteousness and atonement, but presently fell again into darkness. On Saturday evening Febr. 8, I preached at the house of Howell Bass, on the head of Pigeon. A large assembly attended, and an awful solemnity filled the house. The people were all anxiety, and their whole concern was their salvation. Here I had to speak till I could speak no more; and when I was quite exhausted, it was with reluctance that the people dispersed. On Sabbath the 9th. I preached at Patoka to an immense multitude from Rom. 10. 21. An awful solemnity filled the place. Eternity and eternal things engrossed the attention of the people at large, and a vast multitude were bathed in tears. On Sabbath evening I preached at Mr. Potter's to a vast crowd of people. Though the night was excessively dark, yet a large house was filled as full as it could contain; and all appeared to hear the word preached as for the life of their souls. On Monday the 10th. I preached at Calvin Merry's, in the same settlement. The day was exceeding wet and uncomfortable; yet a great multitude attended, so that with difficulty the house could contain them, and each one seemed to hear for eternity. That evening going from the place, I rode a few miles with a gentleman, a militia officer, who had distinguished himself in the late battle with the savages as a brave man. He had been a Deist in sentiment, and a very rapid swearing, drinking man. I had noticed him that day in time of preaching awfully solemn and very attentive, and much affected. Our conversation turned upon the subject of the earthquake. He observed that nothing that had ever happened to him before, had brought him to realize death and eternity as the earthquake had done; and said he, it has brought many of us to see the necessity of quitting our folly. As I returned through that settlement homewards, this man had professed to have found pardon, peace, and reconciliation with God, through the merits of Christ. On Monday evening the 10th. I preached at Wm. Lathom's. The night was very dark, wet, and cold; yet a large assembly attended and many appeared to have the arrows of conviction fastened deep in their hearts.

I think I can say I have tried to be as faithful in the discharge of the important duties of my mission as possible; and I think during my late tour, the appearances in every place I visited were pleasing, and the prospect

very hopeful: but how these awakenings and convictions, which looked so flattering, may terminate, or how many of these that have obtained a hope of salvation may hereafter appear but stony ground hearers, God only knows, and time alone can determine. But not only in the territory, but in the bounds of my stated labours, and all over Kentucky and Tennessee, as far as I can obtain information, thousands appear to be awakened and alarmed. A vast reformation has taken place, and an amazing attention is given to the preaching of the Gospel.



THE REV. THOMAS CLELAND was appointed to labour, for two months, as a missionary, in the counties of of Harden, Grason &c. Kentucky. As his journal is short and interesting, the Committee ask leave to read it. From the journal it will appear, that Mr. Cleland spent on his mission 46 days; but, in that time, he organized one society, and preached 62 sermons. The Committee taking into consideration the abundant labours of this active missionary, think it their duty to recommend that he be allowed salary for two months.

EXTRACTS FROM THE JOURNAL OF THE REV. THOMAS CLELAND.

August 7. Rode 17 miles, and preached at Mr. Poage's, in Cumberland county. This was the last day of our election for members to the state legislature, and my appointment was almost in sight of the place where the election was held, and I expected but few hearers. I was agreeably disappointed. The judges of the election proclaimed a recess of two and a half hours. They and the candidates, with many others, attended: so that when I began to preach I found before me about 200 people, or more, who listened with the greatest attention; and many of them I saw in tears towards the close of my discourse. I preached at night, at the same place. There are about a dozen families in this neighbourhood, who profess an attachment to our church; yet are entirely destitute of the stated means of grace.

8th. Rode 28 miles to Monticello, Wayne County—Preached in the Academy to an attentive audience, and then rode that evening to Col. Ewings, 10 miles,

9th. Preached to day at Col. Ewing's to a small assembly, who appeared very serious, and some of them much affected.

10th. 11th. and 12th. preached 5 sermons in the Academy at Monticello, and administered the sacramental supper to about 30 communicants. This occasion afforded me more encouragement and greater hopes of success, than any of the like kind I ever attended, considering the circumstances in which I was placed. I was alone, but blest with health and strength sufficient to go through the undertaking. The people attended each day and evening in large numbers; were particularly attentive, solemn, affectionate; and many wept aloud. The professors appeared to be much engaged. They requested me to attend to such regulations as would put them into a congregational form. I did so. Elders were appointed, session books formed, clerk and treasurer for the congregation chosen. The scattering professors thus collected call themselves, "The church of Monticello." They have since been added to the Presbytery of Transylvania.

Sept. 18th. Preached at Moses Mann's, Green county, —House would not contain the people—retired into the woods—congregation large and solemn. At night preached at Mr. Taylor's. The room was crowded; and, in time of preaching, almost the whole congregaton wept aloud.

My appointments were well attended; and I humbly hope, my unworthy ministrations were made a blessing to many. I never saw people appear more anxious to hear the Gospel. They spared no pains to attend day and night; and in every place urged me to visit them again. The late earthquakes have affected many in a serious way. They have been told by ignorant teachers that the day of judgment was just at hand—that the end of the world would take place in a few days. This has frightened a great many. These preachers have taken the advantage of their feelings. They have been urged to join society, and consequently in a very short time some hundreds have been added. Among the latter there are men at this time authorized to preach the Gospel who are not able to read the text from which they would attempt to preach. There are frequent instances of such in several counties through which I rode. O Sir, you can have but small knowledge of the condition of many neighbourhoods through which I passed, where such teachers abound, and where the people are perishing for lack of knowledge.

MR. BENJAMIN H. RICE was appointed a missionary, for three months, in the eastern parts of Virginia and North Carolina. The labours of this missionary were interrupted by indisposition. He, however, appears to have prosecuted his mission with diligence; for he preached 42 sermons, and performed other missionary services. At Edenton 100 persons have been added to the churches of different denominations since his last visit; and although he does not claim to have been the principal instrument used in producing the awakening there, yet he is well assured his labours have been blest to the people of that town.

THE REV. JOHN H. RICE, appointed a missionary, for three months, to the blacks in Charlotte county, Virginia, and parts adjacent, has sent the following account of his labours.

Letter from the Rev. John H. Rice to the Chairman of the
Standing Committee of Missions.

“ Richmond, Vir. May 11th. 1812.”

REV. AND DEAR SIR,

About the time when I should have given you some account of my missionary services, during the last year, it was determined that I should remove from Charlotte, and pitch my tent in Richmond. A determination so important, (I mean important to myself,) and the arrangements necessary to carry it into effect, have so completely occupied my time and attention, that I really forgot the duty which I owed to the Committee of Missions, until I was prepared to set out to Richmond. I hope, however, that no serious inconvenience will result from the delay of my report.

The manner in which I have executed the trust committed to me, has been so fully detailed in former communications, to the committee of Missions, that I need say nothing on the subject at present. I have nothing new to add, to what has been already said. Only I will observe, that I have found very few opportunities of preaching at the funerals of black people within the year past. Nor is it probable that much can in any short time be done in this way. I have, however, neglected no opportunity that has occurred of attending to this duty.

The effect of my labours during the last year, has been pretty much as usual. Nothing very remarkable has

occurred; but yet I have reason to hope that my labour has not been "in vain in the Lord." The conduct of professors among the blacks has been orderly, and, in some good degree, as becometh the gospel. Not a case has occurred requiring the exercise of the discipline of the church. I have heard of no complaints against any of our black members.

There has been an addition of five members to the church since last spring; and, when I left the congregation, there were three or four others who seemed anxiously to desire a full participation of the privileges of the Gospel; and who in due time I hope will be received as members. The whole number now exceeds *ninety*.

One of the congregation died during the winter. She lived at such a distance from me, that I heard nothing of the matter until some days after her death. The most intelligent and best instructed man of all the number, attended her during her sickness, and gave me such an account of her dying exercises as satisfied me, as far as we can be satisfied in such matters, that she "died in the faith." According to the account of Aaron, (the man just alluded to—Who by the way is in my judgment a most exemplary christian,) her sole dependence was on the merit of Jesus Christ—She was utterly unworthy, "but Jesus is worthy" said she, "and I hope that I have committed my soul to him." May I not hope that she is now singing in more exalted strains than the most exalted christian on earth can use, "Worthy is the Lamb who was slain to receive glory, and honour, and dominion, and praise forever?"

The circumstances which occurred when I preached my last sermon at Cub-Creek church, convinced me, more fully than any thing ever had done before, that I have not been uselessly employed while labouring among the blacks. I cannot do justice to the scene. It was a sacramental occasion. About ninety had partaken of the Lord's Supper. During the whole day, they looked at me with a mournful expression in their countenances, which convinced me that they felt pungently. They hung over the table in a sorrowful manner, as if they thought "This is the last time that he will minister to us." They however commanded their feelings pretty well until near the close of my farewell sermon. And then such a flood of grief burst out, as I have never before witnessed on a similar occasion. When I came down from the pulpit they crowded about me, and while they, with a sort of convulsive squeeze, pressed my hand, some could just articulate "May God Almighty bless you—pray for us;" and others were too full to utter a word—But I at this time so feel the contagion of

their grief that I must drop the subject—Only I will observe that two worthy brethren have already succeeded me in the congregation, who I believe will carefully attend to the interests of my beloved blacks. This is truly consoling to me.

Before I bring this communication to a close, I will observe that although there has been nothing like a revival of religion in this country, yet it is manifest to a careful observer that religion gains ground among us. Its progress is silent and slow; but I hope that it is sure. Its influence is gradually extending among those classes of society, which were thought not long ago to be set in most determined opposition to it, and to be least likely of all others to come under its influence. Both missionaries and stationed preachers have been instrumental in effecting this change.

I cannot conclude this my last communication as a missionary, without offering up my most fervent prayers that God may bless the Missionary Cause throughout the world; that he may direct the committee over which you preside, may bless all their labours, give efficacy to all their plans for promoting evangelical religion, and send out those who labour under their direction “in the fulness of the blessings of the Gospel of Christ.”

I am, dear Sir, with the highest esteem and regard,

yours &c.

JOHN H. RICE.

PART II.

THE REV. OLIVER WETMORE was appointed a missionary by the Presbytery of Oneida, to itinerate two months, within their bounds. He states his mission was performed, as to time, in a manner somewhat broken, owing to unavoidable circumstances; but that he spent more Sabbaths in his mission than belonged to the appointed term; and should have continued another week on missionary ground, had it not been for an epidemic prevailing in almost every town, to such a degree that, towards the close of his mission, he found difficulty in collecting a congregation in some places. The people visited by him, he says, really need missionary aid, and have been too much neglected on account of their vicinity to populous places where the Gospel is statedly preached. Every where he was treated with the utmost kindness; and those who were in the habit of assembling for worship, expressed their gratitude to him and to the Assembly for his services. At Russia there appeared more than ordinary seriousness; and, on this account, and because the inhabitants of that place were exposed to the influence of false doctrine, he conceived it to be his duty to spend more time among them than in other places.

Mr. Wetmore informs the Committee, that many families visited by him were destitute of the Holy Scriptures; and that, in every place where he laboured, there were some families who needed them. On his mission, he distributed a number of Bibles received from the Oneida Bible Society. He also distributed religious tracts. "In some families," says he, "to whom the word of God has been given, a spirit of inquiry has been awakened; and I have no doubt, from present appearances, that incalculable good will be done to the souls of many families, to whom the sacred volume has been presented. No one instance has occurred to my knowledge where the Bible was not thankfully received."

In performing his mission, Mr. Wetmore travelled 270 miles, preached 37 sermons, attended one public conference, and visited a number of families.

THE REV. JOSHUA JOHNSON fulfilled a mission of two months, on missionary ground within the limits of the

Presbytery of Onondaga and its vicinity. He preached 25 sermons, administered the Lord's supper 7 times, baptized 13 children and one adult, and attended 7 funerals, at 5 of which he preached. The Assembly will be gratified by the reading of a part of his report to this committee.

EXTRACTS FROM THE REPORT OF THE REV. JOSHUA JOHNSON.

The mission assigned me to the destitute churches and congregations within the bounds of the Presbytery of Onondaga and its vicinities, I attended to in the beginning of Sept. 1813, and have since been attending to it as Providence called. After taking counsel with my brethren, I concluded it would be the most useful mode to spend about one week in each of those new settlements, where regular societies are formed, and infant churches established. This plan I pursued for five weeks in succession, in different parts of the congregations; preaching every day when I could make appointments, and visiting their schools and families, especially where I could learn that any were uncommonly serious, and enquiring for the way of life:—and much was I gratified in having many opportunities of enlightening and comforting a number of poor ignorant souls, who were mourning in secret over their wicked hearts, and praying for light. Wherever I came, I found considerable numbers of almost all denominations ready to attend on my lectures.

Generally I went into a town on the first of the week, and preached and visited every day I could, and finished my services in that town on the following Sabbath, when I gave them two sermons, a sacramental service, and a lecture or conference in the evening of that day. At the close of my labours in public, the people, by the mouth of some one appointed in their name, expressed their thanks to me, and particularly to the General Assembly, for the great privilege they had now enjoyed through their bounty; as in some places they had not been favored with preaching and the holy ordinances for nearly a year, being unable to procure them.

In the extensive bounds of the Presbytery of Onondaga is much missionary ground, which I have not been able to visit, where a multitude of souls are famishing for want of a preached Gospel.

Where I have travelled, from the universal attention of the people to the word preached, from their gratitude

and earnest solicitations for future aids, I am more than ever satisfied that a little money spent yearly in these regions, cannot be spent to greater advantage to religion, and souls who are destitute of the words of life. In reflecting on my mission, I have a little satisfaction in the thought that I have bestowed my services where they were most needed; and that I have contributed one mite to the instruction of Gospel sinners, and to the comforting and confirming of the children of Zion in the most holy faith.

THE REV. JOHN CLARK was appointed a missionary, for one month, in Dutchess county, state of New-York. He itinerated 34 days, preached 27 times, delivered 3 exhortations, and attended one conference; and had it not been for his sickness during 3 days, and heavy rains, his labours would have been more abundant. He met with some success in his mission.

THE REV. HENRY FORD was appointed a missionary, for six weeks, by the Presbytery of Hudson, and itinerated eight weeks. He travelled 400 miles, preached 57 sermons, administered the Lord's supper twice, and visited 60 families. His labours were abundant; and, it is hoped, attended with beneficial effects. In the course of his family visitations, he found in one place a number of both sexes who appeared to be anxiously enquiring in regard to religion. Some of them were in that state of mind when he was there the year before; and some had been in that state even from the time of his first visit in 1809. In another place, he observes, some appeared considerably impressed; and the people of God in particular seemed to be much comforted.

THE REV. ELIPHALET PRICE, agreeably to an appointment of the Presbytery of Hudson, spent two weeks as a missionary, in the towns of Dover and Amenia, in Dutchess county, New-York. "My time," he says, "was wholly taken up in visiting from house to house, and in preaching on every convenient season. In the course of two weeks, I visited 72 families, conversed and prayed with them all, preached 7 sermons, and held one conference

meeting. My ministerial labours, particularly in visiting families, I have reason to believe were much blessed."

THE REV. JOHN D. PERKINS performed his mission of four months, in the destitute settlements, on both sides of the Delaware, above Easton, and on missionary ground within the limits of the Presbytery of Albany. Mr. Perkins travelled not less than 1000 miles, preached 64 times, visited schools, and baptized 6 or 8 children. He informs the Committee, he would have preached more frequently on week days, had he not been prevented by particular circumstances. When he commenced his mission, the time of making hay had begun, and as he travelled northward and it rained constantly for two weeks, the gathering in of the harvest lasted more than half the term of his mission. The labours of this missionary appear to have been blest. He deserves commendation particularly for endeavouring to form into praying societies pious christians in different places visited by him. Such societies are peculiarly useful to those who do not enjoy the stated preaching of the Gospel; and missionaries render them signal benefit, when they succeed in forming such religious associations. It will be gratifying to the Assembly to hear select parts of Mr. Perkins' journal: and especially a letter from a very respectable character, giving an account of a considerable revival of religion ascribed to the preaching of Mr. Perkins, as the means honored by the divine Spirit in producing it.

EXTRACTS FROM THE JOURNAL OF THE REV. JOHN D. PERKINS

At Scheneectady, State of New-York, July 22, 1812, I obtained information about missionary ground, and on 23rd. commenced my course, according to advice, and rode to Bern 18 miles. On the way, by the side of a wood, I saw 8 or 10 Indians, all busily employed in making brooms. My curiosity was excited to ask them a number of questions. One middle aged woman, with her two young daughters, were the only ones that spake English. With her I had considerable conversation. She told me that they were of the Stockbridge tribe—that many of their people worked the fields, as hunting was not good of late years—that they had schools taught by Mr. Sergeant, who also preached to them—that he had about 30 Christian women belonging to his church, and a few men. She was a believer her-

self, but not a true believer—not born again—not a Christian—not a member of the Church.—She wished to be converted, and talked sensibly and feelingly about Jesus Christ—what he came into the world for—and shed many tears when telling that he died to save sinners. Her two young daughters read in my hearing, some passages in a small catechism, published by I. E. Latta, which I gave the mother. They had been taught at Mr. Sergeant's school. She promised that the children should read it to her, and learn it. I then gave them some plain talk, and prayed with them. They all attended with silence and solemnity. The woman appeared affected; and, when I rose from prayer, I discovered her wiping her eyes.

Spent Sabbath-evening 6th. Sept. in religious conversation and prayer, with people who came to Esq. Taylor's, where I lodged; who treated me with great hospitality, and appeared to be desirous of promoting the cause of religion in his vicinity. In this place (Hadley on the Hudson) the Lord Jesus has made a remarkable display of the freeness and sovereignty of his grace, in the case of a young man, a physician, who had been personally acquainted with Thomas Paine, had embraced his infidel sentiments, and was very profane and dissipated. After more than a year's fighting against the convictions of the Spirit of God, (which were so powerful, and his stubbornness so great, like a 'bullock unaccustomed to the yoke,' as to bring him to a bed of long confinement, and the most awful desperation of mind,) he has become an humble, zealous and exemplary Christian. As soon as his health is recovered, and he qualified by preparatory studies, he designs to go forth to the world, and preach that Jesus whom he for many years fully believed to be an impostor; whose name he habitually blasphemed, whose religion he thought foolishness and a very base imposition on the world.

In my preaching, on this Sabbath, I was led to dwell much on the awful depravity, and completely desperate state of man, without a Saviour. As this man had been made to know these truths by long and very painful experience, the discourse was calculated to arrest his attention. He told me, on Monday, that but a few years ago he would have been provoked enough to have interrupted and abused a man who should have preached such a discourse in his hearing. "Indeed I had (to use his own expressions,) enmity in my heart enough to have taken his life; I had such ideas of the dignity and perfectability of the human nature." He told Esq. T. that he heard more preaching that day, than all that he had ever heard in that place before.

These* are very desirous for English preaching, would contribute liberally towards the support of it, and had a slight prospect of obtaining a part of a minister's labours. On enquiring for people who would be willing to be visited by a minister, I was told of a woman who was thought to be "in a strange way about religion." On my going to her house, she was so much overcome with joy, at the visit from one whom she looked upon as a minister of Christ, that, between alternate laughing and weeping, it was full 20 minutes before she could converse calmly. She informed me that about two years before she began to be awakened; that for more than a year she was struggling, alone, with powerful convictions and distressing alarms, without any religious friend to instruct or encourage her;—that, for about half a year, she had been relieved from her distress, and was enabled "to rejoice in the Lord and joy in the God of her salvation." The Bible was now a new book, all light and delightful. Her only distress was for her children, as they lived in a place where they could learn little else than wickedness. Her eldest child, a daughter of 13 or 15 years, being called into the room, I conversed with her, and found her to be under considerable awakening, which she had not made known to her mother. This was a source of new joy and encouragement to the mother. She told me of two women, in the village, whom she believed to be religious, and went with me to see them. One we found at home, who wept freely with joy, at my calling to see her. I proposed to them the plan of their meeting together as often as they could, and offering up their united prayers for the out pouring of the Holy Spirit more abundantly upon themselves, their families, and the village. They professed to be much pleased, and promised to make the trial. I cannot but enjoy the hope, that the Lord is about to pour out his Spirit upon this wicked settlement.

30th. Rode 14 miles to the Rev. Stephen Fenn's, Harpersfield. Here I could not get away from my old friend, till I had spent one day with him, and preached on Wednesday and Thursday evenings to his people, where they meet for social prayer, reading, singing and religious conversation. Mr Fenn has been settled in this place 15 or 16 years, and been so highly honored of the Lord, as to be made the visible instrument of three general revivals of religion, in his congregation. The last was about a year ago. Plain, unlearned farmers, with their families, have been in the practice, for several years, of meeting together, on week-day evenings, in different parts of the Society, for the pur-

* Speaking of inhabitants of a place near Duaneburg.

pose of social prayer, singing, reading, and religious conversation. These meetings they manage themselves.

EXTRACT OF A LETTER TO MR. PERKINS.

“DEAR SIR,

Since you left this place, the cause of religion has exceedingly flourished among us. Between 50 and 60 persons, chiefly young persons, have in this vicinity, within the last three months, given evidences of having passed from death unto life. Of most I think it can truly be said in the language of the prophet, that they “rejoice in the Lord, and joy in the God of their salvation.” And I trust it will comfort you, after your fatigues and labours, to know, that there is great reason to believe that this revival is the early fruit of the Gospel seed which you have sowed. Very many of your remarks are still repeated among us, and your name often mentioned with affection, in our conference meetings. In pursuance of your advice, prayer meetings and conferences were established, shortly after you left us, and have been regularly continued on Sunday and Thursday evenings until now.”

EXTRACT OF A LETTER, FROM A CONVERTED INFIDEL, TO MR. PERKINS.

Praise and hallelujah be to God the Father, Son and Holy Spirit, that he has, in some degree, poured out his Spirit among us, and brought several to acknowledge his sovereignty, while others are inquiring the way to Zion. I think the righteous Redeemer is among us sometimes. The Holy Spirit at times fills each breast with gratitude, and eyes with tears. We have lately appointed, and attended conference meetings, twice a week, with evident blessings attending.

Pray for us, dear sir, that our strength may be sufficient for the day; that God would give us faith. Oh that every Christian would live his religion visibly.



THE REV. JOHN GLOUCESTER has performed his mission of three months, to the people of colour in Philadelphia. It is believed that he is doing considerable good among this class of people, and that, in due time, he will have a respectable congregation.

THE REV. ALEXANDER COOK performed his missions of four months, within the limits of the Presbyteries of Hartford and Lancaster, and on the Monongahela. His letter contains the following extract from a letter of a correspondent: "Myself and family would be glad to see you once more, if so ordered and convenient for you; and not we only, but the great body of the people also. Permit me to assure you, that the meetings we have had together are still remembered with pleasure. On last Saturday, an aged woman intimated to me, that your last sermon was the means of opening her eyes to see herself a lost sinner, unless she found refuge in the Lord Jesus Christ." Speaking of his meetings, Mr. Cook says, "I trust some such seasons will be remembered to the glory of God in the salvation of souls."

THE REV. JAMES HUGHS laboured as a missionary, for two months, in the state of Ohio, at discretion. He travelled 900 miles, preached 36 times, administered the Lord's supper twice, baptized 16 children, generally expounded the sacred Scriptures to families where he lodged, and often conversed with families and individuals. Solemnity frequently pervaded the audiences to whom Mr. Hugh's ministered; and in several of them a number were considerably affected. In one place, three or four persons were subjects of bodily exercise. The congregation of Harmony, in the neighbourhood of Urbana, exhibited very encouraging and promising appearances.

THE REV. THOMAS CLELAND was appointed, for two months, in the counties of Harlan, Grason, Adair &c. Kentucky. From parts of his journal which the Committee have selected for reading, it will appear that a divine blessing attended his labours; and that the church organized by him, on his last mission, is likely to obtain a settled minister. Mr. Cleland rode between 6 and 700 miles, preached 62 sermons, exhorted 5 times, administered the sacrament of our Lord's Supper twice, and baptized 4 children. As he is about removing from his present to another settlement, he informs the Committee, it will be wholly out of his power to perform any missionary duty, this year. At the request of this active and zealous missionary, the Committee tender

he Assembly his thanks for the confidence hitherto placed him.

EXTRACTS FROM THE JOURNAL OF THE REV. THOMAS CLELAND.

I have been under the necessity of filling up my time by spending a day here, and a day there, and sometimes four or five in succession, as I could find it most suitable. The intervals between the dates in the following journal were occasioned partly from the circumstances just mentioned, and partly because in some of my short tours, I frequently preached in places that I could not so well recognize as missionary ground. Where I thought this to be the case, I took no account of it in my journal. The following will exhibit a brief view of my progress.

May 18. Rode 6 miles, and preached to a respectable congregation. Many were in tears. After sermon baptized 5 children.

June 3d. Preached at the same place to a similar audience. 4th. Rode 10 miles, and preached to a very attentive and solemn assembly. In the afternoon, rode 10 miles, and preached two hours before sunset to a large assembly of people in a grove, the house not being large enough to contain them. The place appeared to be solemn and awful. 5th. Through mistake or inattention, no appointment had been made for me. 10th. Preached to an attentive and weeping assembly. 14th. Preached, 17 miles from home, in Casey county, at a vacant house of worship, called the Rocky-ford meeting-house. It being the Sabbath day, the congregation was very large, and many shed tears—had many solicitations to visit them again, which I promised to do, and left an appointment. Rode that evening 12 miles, and preached a short sermon, on “Time is short.” The assembly was small. The lady of the house was much affected, and has lately solicited the privileges of the church. 24th. Rode 10 miles, and preached to an attentive congregation in the hills of the Rolling Fork, Cassey county. Rode 3 miles in the evening, and preached by candle light. A number appeared to be very solemn, and some wept aloud. 25th. Rode 13 miles, and preached to about 60 persons, many of whom were very solemn and wept abundantly at the close of the discourse.

July 5th. Returned to Rocky Ford, agreeably to appointment, and preached to a very large, attentive and weeping congregation.

23rd. In the evening rode 6 miles up Green river, and preached at Mr. M-Whorter's, in a Baptist settlement. The house was crowded. They were attentive until I had finished my discourse and had prayed—was about to sing the last hymn but was forestalled by an enthusiastic kind of man, who started a song with a lively tune. Several young women began to *jirk* backwards and forwards. The seats were immediately removed, to afford room and prevent them from being hurt. One young woman had what I call, the *whirling exercise*. She went round like a top, I think at least, 50 times in a minute, and continued, without the smallest intermission, for at least an hour. It far exceeded any thing of the kind I ever saw. I was told she had had the *jirk's* nearly three years. She did not appear exhausted—complained of pain if the by-standers did not continue singing. I became perfectly tired—my preaching seemed to be all gone and to have been rather in the way from what took place afterwards. I remonstrated with some of them, and cautioned them.

28th. In the afternoon rode 10 miles to Cumberland bottom. Mr. Hall preached to about 50 persons; after which I gave an exhortation. Not one in the house, I believe, but what was in tears, and the most of them wept aloud. 29th. We rode about 30 miles, and both preached at night to a crowded and attentive assembly, in Green county. The professors in this neighbourhood are principally separate Baptists. 30th. Rode 7 or 8 miles, and both preached to a respectable assembly, some of whom were very solemn, and some wept. Rode 6 miles, and met with a crowded assembly at night. Mr. Hall preached, and I gave an exhortation. This was a solemn evening; many were much affected.



THE REV. W. JOHN DOAK performed a mission of six weeks, on missionary ground between Fincastle and Greenville, in East Tennessee. The labours of Mr. Doak were at two different times, interrupted, by a hoarseness produced by inclement weather and preaching in small and crowded rooms. He represents the region through which he passed as being in a very destitute condition in regard to the public means of grace. His labours, it is hoped, have not been in vain. In Providence church, he preached on a Sabbath-day to a large audience, many of whom had to remain out of doors: and of that day he observes, it was one the of most solemn that he ever witnessed. Speaking of a lecture de-

livered in Salem Church, he says, "I have reason to believe that God's blessing, attending that discourse, made it profitable to many souls. At another place where he preached, he says, "A considerable number were unable to conceal their emotions, and a few cases of considerable bodily agitations appeared in the congregation."

THE REV. WILLIAM PAISLEY was appointed a missionary, for three months, in the eastern parts of Virginia and North Carolina, near the boundary line between the two states. Mr. Paisley travelled, during his mission, 600 miles, and preached 44 times. The labours of this missionary seem to have been frequently attended with the influence of the Holy Spirit. In Edenton, North Carolina, his preaching appeared to be blest. Selected parts of his journal will be heard with pleasure. Mr. Paisley was prevented from serving out his whole term. He spent only 50 days in missionary labours; but, in consideration of his diligence and success, the Committee recommend allowing him salary for two months.

EXTRACTS FROM THE JOURNAL OF THE REV. WILLIAM PAISLEY.

Thursday, Dec. 24, 1812, I left home, and travelled 25 miles. *Friday 25th.* Preached at Bethesda Church, Caswell county, North Carolina, to a large congregation, who were very attentive and solemn, and some deeply affected under the preaching of the word. I appointed prayer meeting in the evening, at I. Ovi's Esq. where about 200 people attended. There a number were brought to cry out, "Lord, what shall I do to be saved?" and the people of God enjoyed a sweet soul-refreshing season. There I baptized one adult and three infants.

Saturday 26th. Attended an appointment at Rattlesnake Church, Caswell county, N. C. where I met with the Rev. Wm. B. Meroney, who preached to a solemn and attentive congregation. We appointed a meeting in the evening, at James Montgomery's, where there was much weeping and affection among the people. There I baptized 3 infants and one adult.

Tuesday 29th. Preached at Capt. Williamson's, Mecklinburg, Virginia, to about 300 people. It pleased the Lord to make that a day of his power to the people. Every ear appeared attentive; almost every eye rolling in tears;

the children of Zion were refreshed ; and sinners were made to weep and cry.

Sabbath, Jan. 10, 1813. Preached at Wiceacon chapel, Hereford county, N. C. to about 200 people. It may be said indeed, the Lord was there, and caused his grace to be felt. A number appeared much impressed.

Friday 15th. Preached at Ballard's Bridge church, Chowan county, N. C. to about 150 people. They were very attentive, and solemn; and some much affected.

Saturday 16th. Preached at Sandyridge church, to about 200 people. A sense of the Divine presence seemed to rest on the congregation. The word was attended with power; many in tears appeared to be deeply convicted, and the hearts of God's people were comforted. I rode to Edenton, a town on Albermarle Sound, containing about 1700 Inhabitants. In that town a very great reformation has taken place, in the space of two or three years; some hundreds profess to have obtained converting grace; and there are numbers at present under very serious impressions. A goodly number of those who have obtained a hope through grace, say, that they received their past impressions under the preaching &c. of the Rev. Dr. James Hall, and the Rev. Benjamin H. Rice, the missionaries that were sent to them, by the Committee of Missions of the General Assembly. But having no Presbyterian Society, or ministers of that denomination near them, they have attached themselves either to the Baptist or Methodist churches. Each of these denominations has now each a large meeting-house, and a large society in Edenton, where, a few years ago, but very few religious people were to be found.

Sabbath 17th. Preached in Edenton, at 11 o'clock, A. M. in the Baptist Church, to nearly 1000 people. Solemnity and attention rested on almost every countenance, I believe the Great Master of assemblies was present. Preached again at 3 o'clock P. M. in the Methodist Church. The house was crowded, and numbers around could not get in. That was an afternoon in which the power of God was manifested; the word reached the hearts of the people; such weeping but seldom seen; scarcely an unaffected person could be observed in the large assembly. Preached again at six o'clock in the evening, in the Baptist church, to a crowded assembly, who were deeply affected under the word preached.

Monday 18th. I travelled, on towards Perquemon county, N. C. 19th. Preached at Bethel meeting-house to about 250 people, who were attentive and serious, and some much affected. 20th. Preached at Hatford town, to a large

congregation. Numbers appeared much impressed; tears bedewed almost every cheek.

21st. Preached at Bethlehem Church, Pasquotank county, N. C. to about 100 people, who appeared very attentive and solemn. 22nd. Preached at Salem meeting-house to about 200 people. That was a solemn day; a number appeared much affected. 23rd. Travelled back towards Edenton.

Sabbath 24th. Preached at Edenton, in the Baptist church, to a large assembly. Numbers were solemn and affected. Preached in the afternoon in the Methodist Church, to a much larger assembly. They were soon overwhelmed in tears; and numbers could not keep their souls from being turned into loud cries. Preached again in the evening, at the same place. The house was crowded; and the word was accompanied with power to the hearts of many; indeed, it would have been difficult to have found an unaffected person in the large assembly.

27th. Preached in the evening, in the Methodist Church, to a large congregation. where the power of God attended the word; numbers were deeply affected, and some were made to cry aloud for mercy.

Monday, Feb. 1st. Preached at Sandy-ridge meeting-house, 12 miles from Edenton, Chowan county. It was a day of seriousness and solemnity; scarcely a person was to be found in the congregation that was unimpressed. 2nd. Preached at Ballard's Bridge Church, to about 300 people. That day appeared, literally speaking, a day of weeping. Almost the whole congregation was much affected under the word. 4th. and 5th. I rode on my way towards home. 6th. Preached at Deep-creek Church, Halifax county, N. C. to a small assembly. They were solemn and attentive, and some impressed. *Sabbath* 7th. Preached in Halifax, to a large congregation. That Sabbath was a most solemn day. A number of Christians were so filled with joy that they could scarcely contain themselves; and sinners were made to weep and cry, being deeply impressed with a sense of the important truths brought into view. 8th. Preached at Rocky-swamp Church, Halifax county, to about 300 people, a very serious and attentive audience. Some of the hearers were deeply affected.

*THE FOLLOWING REPORT HAS BEEN RECEIVED FROM
THE SYNOD OF VIRGINIA.*

To the Chairman of the Committee of Missions of the General Assembly.

SIR,

The Synod of Virginia, during the last year, have had in their employ, for short periods, four missionaries. The whole time spent by them in missionary labours, amounts to 14 months. The journals of the missionaries exhibit nothing remarkable, or worth communicating to the General Assembly. The Synod has funds, abundantly sufficient to compensate their missionaries, and more if suitable ones could be found.

By order of the Synod,
SAMUEL BROWN, Stated Clerk, S. V.

THE FOLLOWING UNOFFICIAL REPORT HAS BEEN RECEIVED IN REGARD TO THE PROCEEDINGS OF THE BOARD OF TRUST OF THE SYNOD OF PITTSBURGH, ON THE SUBJECT OF MISSIONS.

It will appear from the last report that the mission and school at Sandusky were suspended, for the reasons assigned in that report.

In the Spring of 1812, the Board of Trust, apprehensive that war would be declared, and in that case the property at the station would be lost, sent out two members to secure the property, or make sale of it, if it appeared advisable to them when on the spot. The committee sold the property, which amounted to about \$700; and let out the farm to be occupied on the shares. 20 acres of corn was raised, which would have at least produced 1000 bushels; but it was destroyed last fall by the army, for which we have as yet received no compensation.

The Indians formerly attending at the missionary station, with few exceptions, continue friendly to the United States: 60 of the young men are in our army. The rest about 700 remain neutral at Sandusky.

Barnet, who had been reported as eminently pious, died last fall of a fever; and from all accounts experienced the comforts, and manifested the power of divine grace to his last. His son is at school, and lives with a member of the Board of Trust. We employed one missionary for

three months last winter. Nothing interesting in his journal. We have one missionary now out, who is to enquire into the situation of the friendly Indians, and whether it might be advisable to make any attempts to renew the missions in present circumstances. But this is doubtful. The field of mission is extensive, and the demands for missionaries great; but missionaries sufficiently qualified are hard to obtain.

Our funds at present amount to above \$1500; and the Board of Trust contemplate employing several missionaries in the course of this year.

THOMAS MARQUES,
ELISHA MACURDY.

The Committee are sorry to state to the Assembly, that, owing to different circumstances, the mission to the Cherokee Indians has not been revived. A plan was submitted to the last Assembly, for employing, by means of a co-operation with the New-Jersey Missionary Society, two missionaries among that tribe. The plan was approved; and an expectation was then indulged of obtaining two young men, educated for the ministry in the Divinity College at Andover. This expectation has been disappointed. The young men, for reasons stated by them in a letter to the New-Jersey Missionary Society, and communicated to this Committee, have declined the Mission. The Committee, taken into consideration the hostile attitude of the Indian nations, and the probability of the Cherokees being involved in war, judged it inexpedient to make for the present any further efforts for renewing the mission to that tribe; and have communicated to the New-Jersey Missionary Society this as their opinion.

THE FOLLOWING MISSIONARY APPOINTMENTS WERE MADE BY THE LAST GENERAL ASSEMBLY.

Resolved, That the following Missionaries be appointed, and that the following Presbyteries be authorized to employ Missionaries, on Missionary ground within their respective bounds.

1. The Rev. Asabel Stone, for three months, in the north eastern part of New York, along lake Champlain.
2. The Presbytery of Columbia, to employ a Missionary for two months.
3. The Presbytery of Geneva, to employ a missionary for two months.
4. The Rev. Jedidiah Chapman, for three months, in the Genessee country, at discretion.
5. The Rev. Oliver Wetmore, for two months, within the limits of the Oneida Presbytery.
6. The Rev. Oliver Ayer, for one month, in the Holland purchase.
7. The Rev. Joshua Johnson, for two months, on Missionary ground, within the limits of the Presbytery of Onondaga and its vicinity; and one month, on the great bend of the Susquehannah, and its vicinity.
8. The Rev. Andrew Rawson, one month, in the counties of Madison and Onondaga, state of New York; and two months in the Holland purchase.
9. The Presbytery of Cayuga, to employ a Missionary or Missionaries, for four months, within their limits and vicinity.
10. Mr. Ezekiel Glasgow for one month, from Beavertown to Steubenville.
11. The Rev. Eliphalet Price, for one month, in Dutchess county, state of New York.
12. Mr. Robert F. N. Smith, for six weeks, in Dutchess county; New York and three months in Accomack and Northampton counties, Virginia.
13. The Presbytery of Hudson to direct a mission, for three months, on missionary ground, within their limits; and to divide the time between the Missionaries as they may judge most conducive to the interest of the Mission.
14. The Rev. Isaac Lewis, for three months, at discretion, in the county of West Chester, state of New York,
15. The Presbytery of Jersey to employ a Missionary for three months.
16. The Presbytery of New Brunswick to employ a Missionary or Missionaries, for three months.
17. The Rev. John Gloucester, for three months, to the blacks in Philadelphia.
18. The Rev. David Elliot, for one month, in the extreme parts of the Carlisle Presbytery, beginning at Williamsport, and proceeding up the river Potomac.
19. The Presbytery of Carlisle to employ two Missionaries, for one month each, in the extreme parts of that Presbytery, and of Huntingdon Presbytery.
20. The Rev. Thomas Hunt, for three months; part in Tyger's Valley and the adjacent country, and part near to Wooster and Mansfield, in the state of Ohio; and one month in the suburbs and vicinity of Pittsburgh.
21. The Rev. Elisha Maccurdy, for one month, at discretion.
22. The Rev. Thomas Marques, for one month, at discretion.
23. The Rev. Alexander Cooke, for three months; one half of the time to be spent within the limits of the Presbyteries of Hartford and Lancaster; and the other half, on the Monongahela, from about eighty or ninety miles above Pittsburgh.
24. The Rev. Thomas Moore, for three months, along the Alleghany river towards the Holland purchase.
25. The Rev. Cyrus Riggs, for two months, within the limits of the Presbytery of Erie,
26. The Presbytery of Hartford to employ a Missionary for two months, within their bounds.
27. The Rev. James Hughs, for four months, in the country round about Urbana, state of Ohio, at discretion.

28. The Rev. John Boyd, for six weeks, within the bounds of the Presbytery of Washington.

29. The Presbytery of Washington to employ a Missionary, for three months.

30. The Rev. Joseph Stevenson, for one month, on the head waters of Grave Creek, Ten Mile, and Wharlen.

31. The Rev. Joseph S. Hughs, for six weeks, on the waters of Scioto, Big-belly, Alum, and Whitestone.

32. The Rev. Stephen Boveile, one month, in the bounds of the Presbytery of Abingdon.

33. The Rev. James McGready, for three months, within the limits of Mohlenberg Presbytery.

34. Mr. John R. Moreland, for three months, in the counties of Knox, and Rockcastle, Kentucky, and to continue his route through the back parts of those counties adjoining the line that divides Kentucky and East Tennessee.

35. The Rev. Joseph D. How, for two months, in the lower part of Kentucky, and West Tennessee.

36. The Rev. William Robison, for two months, on the Miami and White-water.

37. The Presbytery, of West Lexington to employ a Missionary for three months, in the counties of Gallatin, Boone, Pendleton, Harrison, Nicholas, and Bath.

38. Mr. Samuel Doake, for six weeks; commencing his route at Fincastle, and proceeding thence on missionary ground to Grenville, East Tennessee.

39. Mr. William McDowell, for six months, between Washington and St. Marys.

40. The Rev. William Paisley, for six weeks, in the eastern part of North-Carolina.

41. Mr. Robert Tate, for two months, in the eastern parts of North Carolina.

42. The Rev. Nathan Hall, for three months, in the bounds of the Transylvania Presbytery.

43. The Presbytery of Northumberland to employ a Missionary for two months.

44. The Presbytery of Redstone to employ a Missionary for three months, within their limits.

45. The Rev. James Kemper, for three weeks, in Stafford, Fauquier, Culpepper, and Madison counties, in the Northern Neck, Virginia.

46. The Presbytery of Concord to employ a Missionary, for two months, within their bounds.

Resolved, that the Committee of Missions be authorized to employ as many additional Missionaries as the funds will bear.*

Resolved, that the salary of the Missionaries be forty dollars per month.

* Should all the Missionary appointments already made, be fulfilled, and the several Presbyteries avail themselves of the privilege granted, the expense, at forty dollars per month, will amount to four thousand, four hundred, and ten dollars.

Since the rising of the Assembly, the Rev. James W. Thompson has been appointed, for three months, in North Carolina. He is to commence his route at Newbern.